



Study of Social Behavior of Village Consultative Body Members (BPD) in Tunjungtirto Village, Singosari Sub-District, Malang Regency

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ABSTRACT

This study aims to describe and analyze the social behavior of BPD members in Tunjungtirto Village, Singosari Sub-District, Malang Regency, with indicators namely attitudes, actions, and decision making and describe and analyze internal and external causes behind the social behavior of BPD members in Tunjungtirto Village. This study uses a qualitative approach. The technique goes through three stages of this research, namely: data condensation, data display, and drawing conclusions/verification. The results of the analysis show that the members of the BPD of Tunjungtirto Village will basically support the decisions of the village government if the decisions are carried out in accordance with the main tasks and results of the village deliberations. When members of the Tunjungtirto Village BPD feel disapproval of the village government's decision, then the actions taken are (1) remain silent and do not express an opinion, (2) continue to sign the minutes which means agreeing to the results of the deliberation decision, even though this action is against their conscience. (3) showing disapproval through passive aggression, for example not attending meetings and displaying displeased expressions through facial expressions or voice intonation, and (4) refusing to sign the minutes even though BPD members understand that if only one person does not sign, then the result of the deliberation decision will continue to run. The members of BPD Desa Tunjungtirto decided to keep signing the minutes, which meant agreeing to the decision of the deliberation. The decision taken is actually contrary to their attitude. Religious values, cultural values, and personal values are internal factors that influence the social behavior of BPD members in Tunjungtirto Village. The existence of a control function from community members, imitating the behavior of previous members of the Tunjungtirto Village BPD, and the ewuh pakewuh culture which is very attached to become external factors that affect the social behavior of Tunjungtirto Village BPD members. The social behavior of BPD members of Tunjungtirto Village is motivated by internal factors and external factors that result in discrepancies between their attitudes and actions, resulting in cognitive dissonance.

Keywords: Attitude, Action, Decision, Social Behavior.

1. INTRODUCTION

According to the Village Law no. 6 of 2014 concerning Villages, states that a village must have a development balancing body, so a Village Consultative Body (BPD) is formed. BPD is an institution that carries out government functions whose members are representatives of the village population, based on regional representation and determined democratically. The members of the BPD are chosen on the basis of the representation of each region in the village because of their character, as regulated in the Minister of Home Affairs Regulation (Permendagri) No. 110 of 2016 concerning the Village Consultative Body.

The main duties and functions of the BPD are regulated in Village Law No. 6 of 2014 concerning Villages. The purpose and objective of setting up the BPD in the Permendagri in accordance with article (2) is to provide legal certainty to the BPD as an institution in the village that carries out village government functions. Furthermore, in accordance with Article (3), it is stated that the purpose of regulating the BPD is (a) to emphasize the role of the BPD in administering the Village Government, (b) to encourage the BPD to be able to accommodate and channel the aspirations of the Village community, and (c) to encourage the BPD in realizing good governance. well in the village.

Referring to the three main tasks and functions of the BPD, it appears that people who are highly dedicated and committed to carrying out their duties and functions are in accordance with the applicable law. This is very important because the success or failure of village development depends on the synergy between groups and components of the village community and members of the village BPD as the anatomy of a rural organization, which is manifested in attitudes, actions, and decisions taken as a manifestation of the behavior of BPD members. So that BPD members can carry out their duties with If it is good, then a mechanism for screening and screening members from regional representation in the village is needed. Membership of BPD is regulated in Article 5 of Permendagri No. 110 of 2016 which regulates BPD membership, namely: (1) BPD members are

representatives of Village residents based on regional representation and women's representation whose filling is carried out directly or through representative deliberation; (2) The number of members of the BPD as referred to in paragraph one is determined by an odd number of at least 5 (five) people and a maximum of 9 (nine) people; (3) The determination of the number of BPD members as referred to in paragraph two takes into account the population and Village Finance capacity; and (4) The area as referred to in paragraph one is an area within a village such as a hamlet, RW or RT.

In practice, the election of BPD members in Tunjungtirto Village, Singosari Sub-District, Malang City does not only refer to Permendagri No. 110 of 2016, but also based on the personal preferences of the village head. It appears that BPD members in the village generally have a close relationship with the village head.

The task of a village head after winning the village head election (Pilkades) no later than six months after being elected is to describe the vision and mission of the village head used during the campaign into the Village Medium Term Development Plan (RPJMDesa). Prior to the preparation of the Village RPJMD it is mandatory issued a Village Regulation (Perdes) on Village Authority in accordance with article 18 of Law no. 6 of 2014 concerning Villages that village authority includes authority in the field of Village Administration, Village Community Development, Village Development Implementation, Village Community Development, and Village Community Empowerment based on community initiatives, origin rights and village customs. In article 19, Village Authority includes: authority based on origin rights, village-scale local authority, authority assigned by the Government, Provincial Government, or Regency/City Government, and other powers assigned by the Government, Provincial Government, or Regional Government Regency / City in accordance with the provisions of the legislation.

Tunjungtirto village consists of eight hamlets, ten RWs (RW), and sixty Neighborhood Neighborhoods (RT). Judging from the broad demographic scope, the Village Head and members of BPD Tunjungtirto must be able to accommodate the needs of its citizens fairly and equitably, as well as develop and control the behavior of its citizens, in order to achieve the vision and mission that has been outlined in the Village RPJM. Given the task that is quite crucial for village development, the selection of BPD members is carried out through a series of requirements as regulated in Article 13 of the Minister of Home Affairs No. 110 of 2016 namely: having faith in God Almighty, upholding and practicing Pancasila, implementing the 1945 Constitution of the Republic of Indonesia, and maintaining and maintaining the integrity of the Republic of Indonesia and Bhinneka Tunggal Ika, aged at least 20 (twenty) years or have been/have been married, have a minimum education of junior high school or the equivalent, are not members of the Village Government, are willing to be nominated as members of the BPD, Representatives of the Village residents who are democratically elected and reside in the electoral area.

From this series of requirements, BPD members in each region are expected to be the best people and hold firm commitments to carry out their duties, and it is hoped that this will not be like the phenomenon that occurs both at the Regency and National scale, namely: BPD members are able to control the local village head, and Members of the BPD work in partnership and collaboration with the Village Head in organizing village governance.

These two phenomena are often brought up at the 'Village Ngaji' event organized by the Association of Members of the All-Indonesian Village Consultative Body (PABPDSI), . 'Ngaji Desa' is an activity of the East Java PABPDSI in order to provide knowledge and knowledge to BPD members throughout East Java to increase their capacity as working partners of the village head.

This study examines the social behavior of BPD members in Tunjungtirto Village. This topic was raised because there have been indications that BPD Tunjungtirto members are not functioning as they should. According to the Village Law no. 6 of 2014 concerning Villages and Permendagri No. 110 of 2016 concerning the Village Consultative Body, the Village head and the BPD should work in partnership in planning, implementing, and supervising development in the village. However, in reality, the members of the BPD in Tunjungtirto Village do not carry out their duties as development supervisors in the village. Specifically, this phenomenon can be seen from BPD members who are 'controlled' by the local village head in terms of development planning in accordance with the village financial system (Sekoades) which is not evenly distributed between the percentage of physical development, community empowerment, and community development. In addition, BPD members approved the village head's proposal to allocate the majority of the budget for physical development, this is not a priority. Meanwhile, the actual needs in Tunjungtirto Village, namely the development of human resources, are neglected. The gap between normative discourse and the phenomena in the field is an interesting phenomenon to study.

The members of the BPD who are the object of this research must of course see and possess in addition to being unique, and the specific thing about the members of the BPD in Tunjungtirto Village, it is important to note that the interesting thing is that there are more than two residents in each region who nominate and register as prospective members. BPD, and the prospective candidate already knows the operational funds or operational costs as a member of the BPD, the performance allowance is very small for such a village which is located between the city and the countryside. The operational costs range from Rp. 50,000, - up to Rp. 200,000, - every month. This is an interesting situation and condition in the digital era and millennials

there is still a culture of serving BPD members, with relatively low operational costs this will cause the performance behavior of BPD members to be not optimal.

2. LITERATURE REVIEW

2.1 Social behavior

Experts in understanding human behavior, generally view human behavior as individual behavior and as social behavior. There are various opinions of experts about human behavior, for example Sarwono (1992) states that basically behavior is a response or response to a stimulus or stimulus, so that the emergence of behavior is strongly influenced by the stimulus. Behavior is formed as a result of the learning process. Behavior is considered as a natural thing, so the cause of its emergence needs to be viewed from the external environment of the individual rather than from within the human being himself. Behavior can be overt which describes a series of activities that can be observed by the five senses such as walking, driving, talking, playing, or covered. is behavior that cannot be observed by the five senses, such as motivation, attitudes, and interests. Krech, Crutchfield, and Ballachey in Ibrahim (2001) argue that social behavior will appear in the pattern of responses between individuals expressed through interpersonal reciprocity. Social behavior is also synonymous with a person's reaction to others (Baron and Byrne in Ibrahim, 2001), which is indicated by actions, memories, feelings, beliefs, attitudes, or respect for others.

2.2 Need Theory

This hierarchy of needs theory was proposed by Abraham Maslow, a figure in humanistic psychology, in 1943 in his work, *A Theory of Human Motivation*. Maslow stated that basically there are various kinds of needs in a person that can be seen in a hierarchical manner. These various needs by Maslow are grouped hierarchically into five forms of needs, namely: (1) physiological needs; (2) security needs; (3) social ownership; (4) the need for self-esteem; and (5) the need for self-actualization.

2.3 Social Exchange Theory

Social exchange theory is based on the premise that social behavior should be understood as an exchange of valuable resources. Homan (in Ritzer et al, 2012) as the initiator of this theory assumes that the environment is strongly influenced by actors who try to control or condition the situation when they can maximize profits. In general, social exchange theory is developed based on three assumptions, namely: (1) social behavior is a series of exchanges, (2) individuals always try to maximize rewards and minimize costs, and (3) when individuals ask for rewards from other parties. On the other hand, they feel they have an obligation to repay or return it (Haryanto, 2013).

2.4 Social Interaction Theory

Social interaction is an activity that cannot be separated from human life. Every day, people do it for various purposes, with anyone, and in various ways. There are at least three general goals to be achieved from social interaction, namely: (a) the creation of harmonious relationships, (b) the achievement of the goals of relationships and interests, and (c) the means in realizing the order of life. So, it is no exaggeration to say that social interaction is an important element in human life. In general, social interaction has two very important roles, namely shaping human beings and forming culture or civilization.

According to Sargent (in Hannurawan, 2011) social interaction is a way to understand social behavior that always exists within the framework of groups such as structure and function in groups. Meanwhile, individual social behavior is seen as a result of the group structure, for example the behavior of individuals who function as group members.

2.5 Social Change Theory

The theory of social change is used to compare how the social dynamics of the community when they become candidates for members of the BPD before being elected as figures or being made prominent in their area with after becoming or being elected as members of the BPD carry out tasks outside of their figures. Gillin and Gillin (2005) argue that social change is a variation or something else that arises from accepted ways of life, where something new can be caused by changes in geographical conditions, material culture, ideology, population composition, as well as social change. the existence of diffusion or new discoveries in society. Social change can also have an understanding as changes that occur due to external and internal factors that affect human life, as stated by Koenig.

2.6 Social Action Theory

Social action according to Weber (in Hanurawan: 2011) is an action that is oriented to or influenced by others, so that an action can only be called a social action if it is carried out with consideration of other people, and oriented to others. Social action is all human behavior that has a subjective meaning from those who do it. Both the open and the closed ones, which are expressed

outwardly or secretly, which are directed by the perpetrators towards their goals. So that social action is not accidental behavior but has a certain pattern and structure and a certain meaning.

2.7 Conflict Theory

This conflict theory then gives rise to what is called the conflict perspective. Karl Marx views that conflict theory was born with several conceptions, namely the conception of social class, social change, power and the state where these conceptions are mutually sustainable with each other.

2.8 Structuralism-Constructive Theory

This theory is used to explain the way of thinking that bridges the individual with the community, and is suitable for explaining the social behavior of BPD members as individuals and when carrying out their roles in society. This theory by Bourdieu is also known as the theory of practice. Constructive structural theory was born from a combination of two conflicting theories, namely structural theory and existentialism theory. The theory of structuralism by Strauss explains that the rules that apply in every society are a system. The system runs well if each element in it functions properly. Everything that happens can be regulated by the system so anything that will happen can be predicted in advance. According to this view, humans in carrying out their activities are determined by structures or rules. Cultural activity, as a form of system, is a structure that has existed for a long time, and is an abstraction that can last a long time or continue to exist without the intervention of actors. In this sense, culture is only one and will not change because it has become a structure of action.

2.9 Conformity Theory

Conformity is an unwritten demand from the group against its members but has a strong influence and can lead to the emergence of certain behaviors in group members (Zebua and Nurdjayadi, 2001). Baron and Byrne (2004) define the adjustment of individual behavior to adhere to the norms of the reference group, accept the ideas or group rules that govern the way individuals behave as conformity. A person conforms to the group only because individual behavior is based on the expectations of the group or society.

2.10 Cognitive Dissonance Theory

Cognitive Dissonance Theory is a classical theory that was proposed by Festinger (1957) based on the observations of Festinger et. al. (1956) on the behavior of a group of believers in the United States. As explained by Cooper (2007), adherents of this belief believe that on December 21, 1955 there will be a terrible apocalypse that will destroy the entire world. All will be extinct except their group because their group will be saved by the ship coming from Planet Clarion. However, the group's prediction proved not to be true. As a result, on the morning of December 22, 1955, it was seen that the members of the group exchanged glances with each other accompanied by feelings of anxiety, anxiety, anxiety and other negative feelings over the fact that the prediction was not proven. Responding to this situation, wisely their leader, Mrs. Marion Keech, told his group members that "this disaster did not happen because of our seriousness in welcoming this disaster; Seeing our sincerity, the ruler of Planet Clarion has mercy on us all." Sentence Mrs. Marion Keech was apparently successful in overcoming the anxiety or anxiety of its members so that their confidence did not decrease but instead increased. This observation of events is the basis for developing the principles and hypotheses of the Cognitive Dissonance Theory. Marion Keech was apparently successful in overcoming the anxiety or anxiety of its members so that their confidence did not decrease but instead increased. This observation of events is the basis for developing the principles and hypotheses of the Cognitive Dissonance Theory. Marion Keech was apparently successful in overcoming the anxiety or anxiety of its members so that their confidence did not decrease but instead increased. This observation of events is the basis for developing the principles and hypotheses of the Cognitive Dissonance Theory.

3. RESEARCH METHODS

3.1. Research Approach

This study uses a qualitative approach. The choice of a qualitative research approach is because the nature of the question in qualitative studies often begins with how or what. The beginning thus forces its way into a topic that describes what is going on. Another reason for choosing a qualitative approach is to examine the individual in a natural setting, and sufficient time and resources to be used in extensive field data collection and detailed data analysis of information. There are several models of data analysis in the qualitative approach, namely: (1) Bogdan & Biklen Model, (2) Miles & Huberman Model, (3) Strauss & Corbin Model, and (4) Spradley Model. Researchers choose and use the Miles & Huberman Model which has a fairly simple process stage and produces verification results or research conclusions.

3.3. Research focus

The focus of this research is accordingly:

- 1) The social behavior of the people of Tunjungtirto Village as members of the Village Consultative Body in carrying out their main tasks and functions in accordance with Permendagri No. 110 of 2016 concerning the Village Consultative Body (BPD) with indicators:
 - a. The attitude of members of the Village Consultative Body, namely the tendency of members to act, which is expressed in a positive (supportive) or negative (not supportive) direction. Attitude can also be interpreted as a feeling of liking or disliking, and encouraging someone to behave in a certain way.
 - b. The actions of members of the Village Consultative Body, namely behavioral manifestations that show how members of the Village Consultative Body react to the main tasks and functions of the Village Consultative Body in working partnership with the Village Head of Tunjungtirto, to realize the expected village development.
 - c. Decisions taken by members of the Village Consultative Body, namely the ways in which members of the Village Consultative Body determine and choose one method from the various alternative behaviors that exist.
- 2) The factors behind social behavior are:
 - a. Internal factors, such as biological needs (eg hormonal influences, genetic or hereditary influences, and so on); and Abraham Maslow's psychological needs (eg basic needs, security, respect, acceptance and self-actualization), cognitive factors, how to respond in interpersonal relationships, role behavior tendencies, and social attitudes.
 - b. External factors, such as: which includes the behavior and character of other people, environmental conditions, and cultural background. family environmental factors, institutional environment (both formal and non-formal), and community environment. The influence of the Village Consultative Body Communication Forum at the sub-district level, which exchange experiences with each other, creates external influences.

3.3. Data analysis

Data analysis in qualitative research is a process that begins by examining all available data from various sources, namely from interviews, observations that have been written down in field notes, personal documents, official documents, pictures, photos, and sound recordings and films. Data analysis is a series of processes to organize the order in which the data is organized into patterns, categories and basic units of description. This process consists of interpretation, namely giving a significant meaning to the analysis, explaining the pattern of the description and looking for the relationship between the dimensions of the description. According to Miles, Hubberman, & Saldana (2014: p.31), there are three kinds of stages of this research, namely: (1) data condensation, (2) data display, and (3) conclusion drawing/verification.

4. DISCUSSION

4.1. Data analysis

At this stage, researchers have collected as many variations of data as possible from various sources and methods related to the social behavior of BPD members in Tunjungtirto village and the causes behind this behavior. The data is in the form of information provided by informants through interviews, about the forms of behavior that appear in the community. In addition, the data is also obtained from the results of field observations and documentation studies. To facilitate the analysis, the data is compiled in the form of a transcript or descriptive narrative in the form of a complete description of the phenomena that have been observed or studied.

After the transcript was compiled, then the data analysis steps were carried out according to the approach of Miles, Hubberman, & Saldana, (2014: 31), namely as follows:

- 1) Data condensation, namely the process of selecting, simplifying, abstracting and transforming data that approximates all parts of written field notes, interview transcripts, documents, and other empirical materials. The data analysis process begins by examining all available data from various sources, namely from interviews, observations that have been written down in field notes, personal documents, official documents, pictures, photos and sound recordings and films. After reading, studying and reviewing, the next step is to do data reduction which is done by way of abstraction. Abstraction is an attempt to make a summary of the core, processes, and statements that need to be maintained so that they remain in it. At this stage, all data in the form of interviews or other documents, sorted and simplified, so that data that is not relevant to the research objectives can be set aside first. Condensation means the researcher begins to decide which conceptual framework, which case, which research statement, and which approach to choose and include in the next data analysis stage. Activities that include the condensation process also include writing summaries, coding, developing themes, generating categories, and writing analytical

3) Draw and verify conclusions

This stage is the final part of the data analysis technique. The verification process means drawing conclusions from various thoughts that have crossed during the analytical process, with lengthy arguments and peer review required to develop consensus or agreement on intersubjectivity, and attempting to replicate it in other findings. The data that has been concluded must be tested for plausibility, robustness, confirmability. This stage is followed by checking the validity of the data to increase its validity.

Table 1. Categorization of Research Data

Concept Category	Description
Code : S	Attitudes of BPD members towards village government policies.
Code : T	The actions of BPD members in carrying out village government policies.
Code : PK	Decisions taken by BPD members to support or reject village government policies.
Code : INT	Internal causes that influence the behavior of BPD members towards village government policies.
Code : EKS	External causes that influence the behavior of BPD members towards village government policies.

4) coding

Coding is the activity of providing codes or markings based on the activities carried out, sources who provide answers, types or categories of data concepts, and the date the research was conducted. Examples of the coding system used in this study are as follows: (WA/ID/PK./25.01.22)

Table 2. Coding of Research Data

W	Interview
ID	Initials of the informant providing information
PK.01	Decision Making (type or category of answers) – first answer.
05.01.22	Interviews were conducted on January 25, 2022.

5) Verification and conclusions

After the data is grouped, the next process is to connect or link each category group so that a consistent understanding is obtained. This activity is also a way to verify findings as well as to show the emergence of regularity in research data. Thus, research conclusions can be drawn based on the data that has been processed.

6) Findings

At this stage, the research findings are stated in complete and coherent descriptions. The findings in this study have been written in Chapter IV, which is about the social behavior of BPD members in Tunjungtirto Village, Singosari Sub-District and other findings that are in accordance with the research objectives.

7) Formation of concepts and propositions

Based on the description of the research findings, the final stage in this research is the formation of concepts and propositions. The concept is an abstract description of a phenomenon or condition of a group of people who are the center of attention in this study, namely the social behavior of members of the BPD in Tunjungtirto Village. This concept arrangement is used to represent complex reality, and is useful for simplifying research results by using one sentence for several related events. While the proposition is a logical relationship between two concepts, in the form of a statement about the relationship of research facts.

4.2. Discussion of Social Behavior of BPD Members in Tunjungtirto Village

The social behavior of BPD members of Tunjungtirto Village can be explained through the Social Behavior Theory by Skinner through indicators of attitudes, behavior and actions. Supporting theories are also used to explain the results of the research, for example the Habitus Theory to describe how the attitude of the BPD members of Tunjungtirto Village are formed

who 'submit to accept' the government's decision, Social Interaction Theory which explains how the dynamics of the relationship between BPD members, village government and the community, and Theory Cognitive Dissonance which describes how the behavior and actions of BPD members do not match. The full description is as follows:

4.2.1. Attitude Indicator

Tunjungtirto Village BPD members are a group of people who have understood the main tasks and functions (tupoksi) well, especially in terms of discussing and agreeing on the Draft Village Regulation with the Village Head. In practice, the draft has been prepared by the village government and BPD members are only asked to approve (sign). These designs often do not represent or reflect the interests of the village community, so the BPD refuses to do so. An example is the village development plan which prioritizes physical development only, whereas the main need of the village is the development of human resources. In 2022, Tunjungtirto Village is included in the category of developed villages, namely villages that have potential but have not managed it optimally to improve the welfare of rural communities. quality of human life and poverty alleviation as measured by the Developing Village Index (IDM). Meanwhile, the development target is so that Tunjungtirto Village can become an Independent Village

Based on the research findings, it can also be concluded that during the village administration period in 2019 to date, there have been no significant social changes. The existence of village development assistance funds is actually expected to have a positive impact both in the patterns of life of the people of Tunjungtirto Village, for example in terms of finding new jobs, patterns of community behavior, organizational structure, social relations and so on. In reality, the RKP Village funding allocation does not focus on developing human resources, but only on physical buildings. This is something that the people of Tunjungtirto Village have complained about and conveyed through the BPD but the village government has not responded to it. The existence of aid funds for villages has not brought positive changes to the community.

The refusal of BPD members to the village government's decision is a reasonable action, because BPD members have understood what are the priority needs of the people of Tunjungtirto Village. The community needs are known by BPD members, because they have carried out their duties, namely multiplying, accommodating, managing, and channeling community aspirations in accordance with Permendagri No. 110 Regarding the Village Consultative Body.

Although generally BDP members did not dare to express their disapproval of the village government's decision, in the end they still signed the minutes. This phenomenon can be explained through the theory of public conformity, which is a type of social influence in which individuals change their attitudes and behavior to match the attitudes or behavior of the group. Conformity in BPD is seen in behavior where if one member agrees to the decision, the other members will also agree. Myers (2012) states that there are at least four factors that determine compliance, namely emotional distance, closeness, legitimacy of authority, and the effect of freedom from disobedience to participants. In this research, It is known that the main factor that causes group conformity is the factor of legitimacy of authority, namely because of the strong authority of the village head who is also the wife of the Deputy Regent of Malang Regency. The power of authority of village leaders causes BPD members to experience concerns about the consequences of non-compliance. Tunjungtirto Village BPD members get normative influence, namely conformity based on one person's desire to fulfill the expectations of others, namely the village government. Fulfillment of this desire aims to ensure that BDP members receive acceptance from the village government. Tunjungtirto Village BPD members get normative influence, namely conformity based on one person's desire to fulfill the expectations of others, namely the village government. Fulfillment of this desire aims to ensure that BDP members receive acceptance from the village government. Tunjungtirto Village BPD members get normative influence, namely conformity based on one person's desire to fulfill the expectations of others, namely the village government. Fulfillment of this desire aims to ensure that BDP members receive acceptance from the village government.

Based on the analysis and discussion of attitudes as indicators of social behavior of BDP members in Tunjungtirto Village, the following findings are formulated:

Finding 1 : BPD members are fully aware of their main duties and functions (tupoksi).

Finding 2 : BPD members are refusing if there are decisions that are not in the interests of the community.

Finding 3: BPD members generally do not express objections to decisions directly, but only keep them in their hearts

Finding 4 : Only a small number of BPD members dare to express their disapproval directly.

Based on the findings 1, 2, 3, and 4, the minor propositions are formulated as follows:

Minor proposition 1:

BPD members who have an attitude of rejecting the village government's decision do not express their disapproval because they maintain group conformity.

4.2.2. Actions as indicators of social behavior

The actions of BPD members can be explained through social interaction theory, namely the reciprocal relationship between individuals and groups to establish friendships, discussions, and collaborations that are applied in social life. Social interaction theory states that there are at least three general goals to be achieved from social interaction, namely: (a) the creation of harmonious relationships, (b) the achievement of the goals of relationships and interests, and (c) the means in realizing the order of life. The phenomenon of the behavior of the Tunjungtirto Village BPD members who do not dare to reject the village government's decision, one of which stems from the desire to maintain a harmonious relationship between the community and the village government. The people of Tunjungtirto Village have been known to be in harmony and conflict rarely occurs. both between residents and between residents and the village government. BPD members also seem to maintain this harmony. Harmony in the end is expected to create order, both socially and economically. Social order is a condition in which individuals and communities live with stable, integrated and harmonious social relations with prevailing values and norms. This is what has been happening in Tunjungtirto Village, so that BPD members avoid the risk of conflict that might arise due to differences of opinion with the village government. So, it is no exaggeration to say that social interaction is an important element in social life in Tunjungtirto Village. In general, social interaction has two very important roles,

Based on the analysis and discussion of actions as indicators of social behavior of BDP members in Tunjungtirto Village, the following findings are formulated:

Finding 5 : BPD members kept quiet and did not dispute the decision.

Finding 6 : BPD members show disapproval through passive aggressive behavior, namely not attending the next meeting or activity, or through facial expressions and voice intonation.

Based on findings 5 and 6, it is concluded that the minor propositions are as follows:

Minor proposition 2:

If there is disagreement with the village government's decision, members of the Tunjungtito Village BPD will remain silent or carry out passive aggression.

4.2.3. Decision making as an indicator of social behavior

The results showed that although the members of the BPD did not agree with the results of the village government's decision, they still signed the minutes. This behavior can be explained using Cognitive Dissonance Theory, which is an inconsistency between attitude and behavior. In other words, cognitive dissonance theory deals with two types of behavioral inconsistencies in certain attitudes, which arise because of the conduct of behavior that is not in accordance with the attitude and which arise due to decision making. Their attitude is to reject the decision, but the decision making is to sign the minutes.

The experience of dissonance (incompatible attitudes and actions or two incompatible beliefs) is an unpleasant psychological condition, and results in internal pressures that motivate individuals to make efforts to avoid increasing dissonance. There are three communication processes that can be done to reduce dissonance, namely (1) by making changes to one of the dissonant elements, such as changing the cognitive elements of the environment (changing beliefs/beliefs, attitudes, opinions), or (2) changing the cognitive elements of behavior.

BPD members who experience cognitive dissonance try to reduce dissonance in the first way, namely by changing attitudes or opinions. Often this change in attitude occurs because of persuasion from the village government. Persuasion is a communication strategy carried out to influence others, by entering new ideas, thoughts, opinions or facts through communicative messages. This approach is carried out without using threats, violence, pressure, blackmail, boycotts, bribery or intimidation, but by using empathy, awareness, and feelings. The results showed that the persuasion strategy carried out by the village government often succeeded in changing the attitudes of BPD members so that they would agree to the decision.

The second strategy carried out by BPD members who experience cognitive dissonance is to change the cognitive elements of behavior. They still maintain the attitude of rejecting the decision and not signing, but are fully aware that the verdict will still be implemented. Thus, dissonant conditions can be lowered because they have harmonized between thought (cognition) and action.

Based on the analysis and discussion of decision making as an indicator of the social behavior of BDP members in Tunjungtirto Village, the following findings are formulated:

Finding7 : BPD members still signed the minutes like the other members even though in their hearts they rejected the decision.

Finding8 : BPD members did not sign the minutes as a form of rejection of the decision, although they realized that there were still eight other members who agreed, so the decision could still be implemented.

Based on findings 7 and 8, the following minor propositions are formulated:

Minor proposition 3:

Cognitive dissonance occurred in the attitude of members of the BPD in Tunjungtirto Village.

4.2.4. Internal factors of social behavior of BPD members in Tunjungtirto Village

The research findings show that the community, especially members of the BPD in Tunjungtirto Village, still hold cultural and religious values in their behavior. Value is a set of beliefs and personal attitudes of individuals about the truth, beauty, and appreciation of a thought, object or behavior that is oriented towards action and giving meaning to one's life. Values are something abstract, but are used as guidelines and general principles in acting or behaving in society.

The activities of BPD members do not always get support from the community, sometimes they even get ridicule, even though BPD members have spent a lot of time and energy trying to find solutions to problems faced by the community. In practice, the village government often ignores input from BPD members, but the community thinks that it is BPD members who are unable to absorb their aspirations. This phenomenon makes BPD members feel unappreciated. West (2007) states that humans have the basic nature of seeking rewards as well as being rational beings, while the standards by which humans evaluate sacrifices and rewards vary over time from one person to another. When they feel their efforts are not appreciated by society, then BPD members tend to change their behavior. If at first they were eager to express dissatisfaction with the village government's decision, now they are more likely to be indifferent and accept it even though the decision is not in accordance with the needs of the community. Maslow also stated that humans have a need for appreciation.

The need for appreciation lies in the fourth in Maslow's hierarchy of needs. Awards are not always material (eg trophies, prizes, money, or the like) but also self-esteem. Self-esteem is divided into two, namely self-respect and respect from others. Self-respect is an attitude of belief to achieve goals for the sake of self-respect. This encouragement is felt by the members of the BPD, that by carrying out the duties of the BPD as well as possible, it means that they have also maintained their own honor. Unfortunately, not all people can appreciate it.

Based on the analysis and discussion of internal factors that affected the social behavior of BDP members in Tunjungtirto Village, the findings were formulated as follows:

Finding 9: Personal experiences in the past have an impact on the behavior of BPD members.

Finding 10: BPD members have faith in religious values that teach goodness for all.

Finding 11: BPD members still adhere to the cultural values of politeness and compassion.

Finding 12: BPD members feel that their hard work is not appreciated.

Finding 13: BPD members have the principle of 'brave because they are right, afraid because they are wrong'

Based on findings 9,10,11,12, and 13 the minor propositions are formulated as follows:

Minor proposition 4:

Religious values, cultural values, and personal values are internal factors that influence the social behavior of BPD members of Tunjungtirto Village.

4.2.5. External factors of social behavior of BPD members in Tunjungtirto Village

Social interaction theory can explain how factors in the presence of other people can determine the social behavior of BPD members. Mannheim (in Arifin: 2015) states that social interaction can occur through occurring because of:

- a. imitation factor, namely a social process or a person's actions to imitate other people, both attitudes, appearance, lifestyle, and what they have.
- b. suggestive factors, namely stimulation, impact, stimulus, given by an individual to another individual so that the person given the suggestion obeys or carries out without critical and rational thinking,
- c. identification factors, namely the efforts made by individuals to be the same or identical with other individuals who are imitated,
- d. Sympathy factor, which is a psychological process that encourages an individual to feel attracted to a person or group because of an attitude, appearance, authority or deed in such a way, and
- e. motivational factors, namely stimulation, influence, stimulus given by an individual to another individual so that the motivated person obeys or carries out what is motivated critically, rationally, and full of responsibility.

External factors in the behavior of BPD members in Tunjungtirto Village occur because they are in the context of group interaction, especially in terms of the existence of a reference group in behavior. A reference group is a group that has social norms and values, attitudes and behavior habits that are most suitable for the group and are fully agreed upon. The reference group for Tunjungtirto Village BPD members are senior BPD members. One of the social behavior of BPD members occurs through the process of imitation, namely imitating the behavior of senior BPD members. In this case, the behavior that is imitated is politeness in speaking and expressing opinions. Imitation can encourage individuals or groups to perform good behaviors. If the individual has been educated in a particular tradition in a social setting, then he will have a framework of ways of behavior and moral attitudes. On the other hand, the imitation process in social interaction can lead to a habit where people imitate something without criticism, as happened in the Tunjungtirto village apparatus. The norm of politeness that is manifested in limiting themselves in expressing their opinions is the behavior of senior BPD members who serve as unwritten guidelines but have been internalized by BPD members, so they are always careful in speaking, and do not even want to express disagreement in deliberation forums. This phenomenon is in accordance with the statement of Myers (2012), namely that the presence of other people sometimes facilitates performance and sometimes hinders performance. The behavior of a senior member of BPD Tunjungtirto is an example for current BPD members,

The behavior of BPD members can also be explained through Social Action Theory, namely that the actions carried out by BPD members in Tunjungtirto Village are carried out oriented to the needs of the community, and are carried out taking into account conditions in the community. Tunjungtirto Village BPD members are aware that their behavior will give impact on others. As members of society whose behavior is observed by others, there is a process of symbolic-interactionism. BPD members will get feedback from the community on their thoughts, attitudes, and behavior, so that they will learn about themselves. Thus, BPD members will always maintain their behavior in order to remain in accordance with the norms prevailing in society.

BPD members are aware that their every behavior will have an impact not only on themselves, but also on other people, such as family members or fellow BPD members. Thus, they tend to refrain from expressing objections to the decision because they are worried that the action will have a negative impact on others. This can be explained through value-oriented rational theory, where individuals take rational actions by taking into account the benefits, while the goals to be achieved are not too important for the perpetrators. In this case, silence and not expressing objections are considered more useful because they can avoid the consequences negative, although BPD members are also aware that this attitude will hinder the achievement of the BPD's goal of conveying the aspirations of the community.

One of the external factors that color the social behavior of BPD members is the cultural value of ewuh pakewuh. The behavior of ewuh pakewuh can be interpreted as an attitude of shyness or reluctance and upholding respect for superiors, seniors or people in power. Ewuh Pakewuh culture comes from Sanskrit, where ewuh which means trouble and pakewuh has a bad feeling. In Javanese culture, this attitude is often expressed as an obstacle or obstacle to the process of dissent and community empowerment not working. On the other hand, the ewuh pakewuh culture symbolizes a very subtle personal character, and is the highest form of protecting one's feelings. But on the other hand, ewuh pakewuh also limits freedom in expressing an opinion and the truth. Ewuh pakewuh is generally experienced by someone in a lower position, and does not dare to express his opinion to an authority that has a higher position above him. The negative impact of the attitude of ewuh pakewuh is the shackles of the development of one's mindset and creativity. This happened in Tunjungtirto Village, where BPD members still felt very ewuh pakewuh towards the village government who were the more powerful people (for example the village head's mother who is also the wife of the Deputy Regent of Malang Regency) and was more senior in her actions in the world of village politics. The result of this ewuh pakewuh attitude is that the BPD of Tunjungtirto Village does not function optimally in its task of supervising the

village administration. and does not dare to express his opinion to the authorities who have a higher position above him. The negative impact of the attitude of ewuh pakewuh is the shackles of the development of one's mindset and creativity. This happened in Tunjungtirto Village, where BPD members still felt very ewuh pakewuh towards the village government who were the more powerful people (for example the village head's mother who is also the wife of the Deputy Regent of Malang Regency) and was more senior in her actions in the world of village politics. The result of this ewuh pakewuh attitude is that the BPD of Tunjungtirto Village does not function optimally in its task of supervising the village administration. and does not dare to express his opinion to the authorities who have a higher position above him. The negative impact of the attitude of ewuh pakewuh is the shackles of the development of one's mindset and creativity. This happened in Tunjungtirto Village, where BPD members still felt very ewuh pakewuh towards the village government who were the more powerful people (for example the village head's mother who is also the wife of the Deputy Regent of Malang Regency) and was more senior in her actions in the world of village politics. The result of this ewuh pakewuh attitude is that the BPD of Tunjungtirto Village does not function optimally in its task of supervising the village administration. where BPD members still feel very ewuh pakewuh towards the village government who are people who are more powerful (for example the village head mother who is also the wife of the Deputy Regent of Malang Regency) and is more senior in her actions in the world of village politics. The result of this ewuh pakewuh attitude is that the BPD of Tunjungtirto Village does not function optimally in its task of supervising the village administration. where BPD members still feel very ewuh pakewuh towards the village government who are people who are more powerful (for example the village head mother who is also the wife of the Deputy Regent of Malang Regency) and is more senior in her actions in the world of village politics. The result of this ewuh pakewuh attitude is that the BPD of Tunjungtirto Village does not function optimally in its task of supervising the village administration.

Based on From the discussion above, the findings are formulated as follows:

Finding 14: BPD members are aware that their behavior gives impact on others.

Finding 15: BPD members get influence from imitating the behavior of others.

Finding 16: BPD members have the urge to serve the community.

Finding 17: BPD members have attitude ewuh pakewuh with other people.

Finding 18: Community response mecolor the behavior of BPD members.

Based on the findings of 14, 15, 16, 17, and 18, the minor propositions are formulated as follows:

Minor proposition 5:

External factors that cause social behavior of BPD members are the control function of community members.

4.3. Research proposition

Based on the minor propositions 1, 2, 3, 4, and 5, the major propositions can be formulated as follows:

MAJOR PROPOSITION

The social behavior of BPD members of Tunjungtirto Village is motivated by internal factors and external factors that result in discrepancies between their attitudes and actions, resulting in cognitive dissonance.

4.4. Research Novelty Analysis

Based on the research findings stated in the propositions, it can be concluded that the results of this study support Skinner's Behavioral Theory, namely that social behavior is influenced by internal and external factors. However, this study found differences with previous research in terms of external factors, namely the attitude of ewuh pakewuh members of the BPD of Tunjungtirto Village to the village government. Ewuh pakewuh is one of the norms in Javanese culture and still strongly influences the behavior of the entire community of Tunjungtirto Village, even members of the BPD. This ewuh pakewuh attitude becomes the dominant factor that is used as the basis for BPD members in behaving, acting, acting, and making decisions. This attitude ultimately hinders BPD members from carrying out their main duties and functions optimally. namely to oversee the running of the village government. The findings of this study are novelties that have not been known in previous studies, so they can contribute to enriching knowledge about external factors in the formation of social behavior.

5. CONCLUSION

5.1. Conclusion

This chapter will explain the summary of the results of the analysis and discussion referring to the formulation of the problem, research objectives and also the focus of research based on research findings, to be further poured into the conclusions and implications of the research results as follows:

1) Attitude:

Members of the Tunjungtirto Village BPD will basically support the decisions of the village government if the decisions are carried out in accordance with the main tasks and results of the village deliberations. But in reality, decisions made by village governments often do not pay attention to the interests of the people of Tunjungtirto Village, so that BPD members reject the decision. However, members of the Tunjungtirto Village BPD did not express their position firmly in order to maintain conformity or group integrity. BPD members assume that if they show an attitude of rejection, it is feared that there will be conflict between BPD members and the village government, and in the end it will have a negative impact on the harmony of the people of Tunjungtirto Village.

2) Action:

When members of the Tunjungtirto Village BPD feel disapproval of the village government's decision, the actions taken are (1) remain silent and do not express opinions, (2) continue to sign the minutes which means agreeing to the results of the deliberation decision, even though this action is against their conscience. (3) showing disapproval through passive aggression, for example not attending meetings and displaying displeased expressions through facial expressions or voice intonation, and (4) refusing to sign the minutes even though BPD members understand that if only one person does not sign, then the result of the deliberation decision will continue to run.

3) Decision:

The members of BPD Desa Tunjungtirto decided to keep signing the minutes, which meant that they agreed to the decision of the deliberation. The decisions taken are actually contrary to the attitudes they have, resulting in cognitive dissonance, namely feelings of discomfort that arise because of a mismatch between attitudes and actions. Members of the Tunjungtirto Village BPD have an attitude of rejecting the village government's decisions that are not in favor of the people's interests, but they decided to keep signing the minutes. This decision was taken based on internal and external considerations which ultimately influenced the social behavior of members of the Tunjungtirto Village BPD.

4) Internal factors that influence social behavior

Religious values, cultural values, and personal values are internal factors that influence the social behavior of BPD members of Tunjungtirto Village. Religious values that influence behavior are the belief that every human being needs to maintain harmony, peace and avoid quarrels. The cultural value adopted is that expressing disapproval is a form of disrespectful behavior. Meanwhile, the personal values of BPD members of Tunjungtirto Village are the principles of life and personal beliefs that are formed due to past experiences.

5) External factors that influence social behavior

The existence of a control function from community members, imitating the behavior of previous members of the Tunjungtirto Village BPD, and the ewuh pakewuh culture which is very attached to become external factors that affect the social behavior of Tunjungtirto Village BPD members. The control function of community members makes BPD members always try to pay attention to the needs of the community and convey these needs to the village government even though in the end the information is ignored. The behavior of senior BPD members who always follow the decisions of the village government and try to avoid conflict is a behavior that is used as a reference by current BPD members. The most dominant external factor is the ewuh pakewuh culture, which is a feeling of reluctance to express opinions, especially to those who have authority or higher social strata.

6) Major Proposition

The social behavior of BPD members of Tunjungtirto Village is motivated by internal factors and external factors that result in discrepancies between their attitudes and actions, resulting in cognitive dissonance.

5.2. Implication

1) Theoretical Implications

The findings of this study are expected to enrich empirical studies on community social behavior, especially in the context of rural community social behavior. The findings of this study contributed to the development of Skinner's Theory of Social Behavior, namely the discovery of the ewuh pakewuh culture as one of the external factors that influence social behavior. This finding has never been known in previous studies on social behavior.

2) Practical Implications

This research is expected to provide practical implications for:

- a. Tunjungtirto Village BPD members, namely in terms of determining social behavior in accordance with their duties and functions. The success of the BPD in carrying out its duties is strongly influenced by social behavior, so that a common goal can be achieved, namely welfare and justice for the people of Tunjungtirto Village.
- b. Tunjungtirto Village Government, this research is expected to be used as feedback on the evaluation of the performance of the village government and the Tunjungtirto Village BPD in order to carry out their respective functions optimally.

5.3. Suggestion

- 1) For the Tunjungtirto Village Government: in the upcoming election of BPD members, it is necessary to socialize the main tasks and functions to each existing region or hamlet, as well as determine an effective recruitment strategy to get prospective BPD members who have the ability and willingness to work as partners between the village government and the local government. Village Community Institutions (LKD), especially the BPD, do not sufficiently see the figures in their area.
- 2) For the Malang Regency Government: a Regional Regulation and a Regional Regulation on BPD are needed, especially the requirements as a BPD member in accordance with Permendagri No. 110 of 2016 concerning BPD in Article 13 letter (d), which reads that the minimum education level is graduated from school. mediumfirst or equivalent. And attention needs to be paid to the rights of BPD members such as article 55 paragraph (1) letter e which reads that they receive allowances from the APBDesa, so that BPD members work professionally.
- 3) For future researchers: it is necessary to examine the social behavior of village officials or village heads.

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